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## MISCELLANY.

### ON THE PROMISES OF SCRIPTURE.

A serious reflection on the numerous wants, the fallen state, the awful guilt, and the utter helplessness of man, must impress us with the inconceivable importance of the divine promises. They are most happily adapted to relieve the wants, and to alleviate the sorrows, and remedy the disorders of the moral world. In beholding this vast treasure, let us pause and admire—let us adore and believe, and we may venture to call this inexhaustible fund our own!

But what is meant by the promises? What is the design of them? What is their extent? How are they enjoyed? And what is the right use of them? These questions, as natural as they are interesting; it will be the object of this paper, with studious brevity, to answer and explain.

A promise is a declaration of God's goodness or mercy to mankind. And the world is largely partaking either of the blessings of his goodness, or of the riches of his mercy: nor should it ever escape our recollection, that every benefit which the world enjoys is in exact agreement with the promises of God's word. Conceive of their nature: they are rich and abundant; general and special; absolute and conditional; of universal and of particular adaptation. They are founded in infinite wisdom, rectitude and love. They are recorded in lines of rich mercy, and speak to us in the most alluring terms of divine compassion. We are taught from them to look for every supply; and for the prevention of evil, and the enjoyment of good; for peace and happiness, temporal and eternal. Man, on receiving a promise from his fellow-man, naturally expects the favour according to the ability and fidelity of him who has thereby pledged his character. Now let faith adore, and unbelief be confounded, in tracing up the promises to the perfections of God—of Him who 'has sworn in his holiness,' and whose immutability makes it 'impossible that he should lie:' for 'God is not a man that he should lie, nor the son of man that he should repent.'

The obvious design of the promises is, to reveal the true character of God, and by that means to secure the confidence, and promote the happiness of fallen creatures. When every promise has an immediate reference to the wisdom, the goodness, the power, the mercy, and the faithfulness of Jehovah; what is this but to make himself known? and when known, that he may excite

the soul to frequent exercises of faith and love, of obedience and delight. In the last and most glorious ages of the church we are assured this knowledge shall be universal. 'For they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.' This design of God in his promises is most eminently displayed in such a declaration as this: 'Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the heart of the contrite ones.' No language can be better adapted to promote faith, and hope, and love, than this; and such is the general tenor of all the promises.

Consider *how extensive* are the promises of God. They beam upon us with the refulgence and glory of their divine Author. His mercy to the world, and his love and faithfulness to his people have, through this medium, the brightest manifestations. They extend to all characters; to all conditions; through all ages; and to crown all, they assure the believer of everlasting life. Here an old author shall be quoted: 'The promises are propounded promiscuously to all, with the commandment of believing; but they are not performed to all, because many fail in performing the condition. Whatsoever is good for the soul, the body, the estate, the name, the posterity of man is promised to them that fear God, and obey his commandments. The promises extend to all estates, to all conditions, and to all kinds of distresses: they are a christian's catholicon, being a help to all duties, a quickener of all graces, and a comfort to all troubles.' In a word, it would be difficult to find a case—except that of those who for impenitence are justly 'given up to a reprobate mind'—that is not met and cheered, as with a sun-beam, by the promises. And let the sinner who reads this take notice of the freedom of gospel promises; of the wisdom, the love, the ability of Christ; of his own unbelief in rejecting such a Saviour; and of his final condemnation if he persist in this rejection: yes, let him read and believe, or read and tremble, at these memorable promises and declarations of the Son of God:—'Whosoever believeth in him shall not perish, but have eternal life. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'

Let us be anxious then to know how the promises on which so much depends may be enjoyed. Neither the mere sight of them, the knowledge of their extent, nor the persuasion that they will conduct the possessor of them to the mansions of heaven will be sufficient, unless I have such an interest in them that I can call them *my own*. How then may the anxious enquirer, and the humble believer, come to some conclusion on the subject? How may he begin to taste, or to resume the enjoyment of the promises?

The following hints may possibly afford him assistance ; and the hints are more worthy of his attention, because in the desire to know, or in the actual enjoyment of the promises, do we discover the broad distinction between the righteous and the wicked.

In general then, the promises are enjoyed by the true christian when he is found in the path of duty ; when called to pass through scenes of difficulty—and especially in the season of tribulation. The frame of mind too is observable : they are enjoyed in the exercises of prayer and praise, of faith and trust, of hope and zeal, of patience and resignation. Dr. Watts admirably observes on this topic : ‘ They are the most powerful motives to duty ; they are the constant food of a living christian, as well as his highest cordials in a fainting hour. And in such a world as this, where duties perpetually demand our practice, and difficulties and trials are ever surrounding us, what can we do better than to treasure up the promises in our hearts, which are the most effectual persuasives to fulfil the one, and sustain the other. Here are laid up the true riches of a christian, and his highest hopes on this side heaven.’

The *right use* of the promises in all their extent and variety, in their abundance and preciousness, demands care and consideration. Our first care should be to guard against the *abuse* of them : we should study to avoid the misapplication of them. ‘ Be ye not unwise, but understand what the will of the Lord is.’ They are used aright, when we make them incentives to exertion : and who does not often require the most powerful stimulus ? Hear the Psalmist : ‘ Thy testimonies are my delight, and my counsellors.’ They are used profitably also, when they serve to invigorate and mature the graces of the christian character. When these promises unfold the mysteries of Providence, when they give us fresh and impressive views of the grace and faithfulness of Jehovah, when they seem to discover more of the preciousness and glory of Christ, and when they assure us of the personality and operation of the Spirit, it is then they are used lawfully ; it is then that the Saviour’s prayer is answered in the christian’s experience :—‘ Sanctify them by thy truth ; thy word is truth.’ And again, they are rightly used in a time of repentance and godly sorrow ; in a time of darkness and despondency, in worldly difficulty and disappointment, in the season of personal, relative, and social affliction ; and, finally, in the immediate, or even remote, contemplation of death.

But in reference to the promises, let believers be found waiting upon God for their light and influence, for their support and consolation. Let the great promises of the gospel be treasured up in your memories, that you may be prepared for reflection and meditation, in the hour when you most need their direction and support. And if they are thus remembered, thus digested, the soul will be the better guarded against the vain wish for strong



impressions, for audible voices, or special revelations, as though God must favour you above others, before you can or will believe his written word. Consider, likewise, that the promises are not made to gratify self-love, are not recorded that they may feed the pride of a sectarian spirit; are not given to cherish error and self-righteousness, but for growth in grace, for the edification of others, and for the promotion of the divine glory.

Such then, though briefly considered, are the promises which are 'yea and amen in Christ Jesus.' And if in their nature, application and influence, they are 'exceeding great and precious,' may we ever make a sanctified use of them! What says St Paul? '*Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*'

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#### A GOOD WISH ABOUT HEARING THE GOSPEL.

The Holy Scriptures being of such authority as the hand-writing of God himself, and so singular a mercy to me, that by the guidance of this star I am directed (as the wise men) to Jesus Christ; I wish in general that I may set an high price upon every part thereof (that every piece may be current with me,) for His sake, whose image and superscription it beareth. O that my carriage before, at, and after hearing, may witness to God and my conscience, that I esteem the law of his lips above thousands of gold and silver! In particular I wish, that as the Jews, when they went to hear the law, sanctified themselves, and washed their clothes; so, before I go to read or hear the gospel, I may sanctify my soul, and wash my heart from all superfluity of naughtiness, and with meekness receive that ingrafted word which is able to save my soul. I wish, that, like *Jehoshaphat*, I may prefer one *Micaiah* before four hundred false prophets; yet that I may ever make a difference betwixt an evil minister's preaching and practice, and even when the minister is full of grace, may so distinguish between the treasure and the vessel, as not to value the message for the messenger's sake, but to bid the workman welcome for the work's sake. I wish that I may be so sensible of my own inability to profit by this holy ordinance, and of the speaker's impotency to preach home to my conscience, that I may cry mightily to my God, that he would open my heart to receive the word with all affection, and so direct the arrows which the preacher taketh out of the quiver of Scripture, that they may hit and pierce my dearest corruptions. I desire that the consideration of the word's excellency may cause me to prize it highly: of its necessity may cause me to improve it diligently; and of its efficacy may move me to go (as a prisoner going to a bar,) to be tried for my everlasting life or death. I wish that the weight of the word may sink so deep into my heart, that I may never hear sermons to pick flowers of oratory, or to please my



fancy, but to receive virtue from Christ, for the drying up my issue of sin, and that I might cleanse my ways by taking heed thereto according to God's word; that worldly thoughts may never hinder me from hearing the voice of my God. I wish that when I come into the place of worship I may set myself solemnly as before the Judge of quick and dead, and as in the presence of the Lord, with fear and awe, give audience to his word. If I were hearkening to an earthly prince I would be serious: O, with what reverence should I hear from the blessed and only Potentate! because without application the word will be unprofitable. I wish that I may never draw a curtain before my own picture, but overlooking others, may see my own face in the glass of the law. O that by faith I may so take down the hook of the word, as to be caught and taken by it.—My prayer is, that the gospel may come to me, not in word only, but in power also, that I may go to it as clean paper for any inscription, as soft wax for any impression which my God shall be pleased to make upon me. O that I might behold the Lord so effectually in that glass, as to be changed into his image from glory to glory! I wish that my sins may be placed by me in the front of this spiritual battle (as Uriah) purposely to be slain; and that those smooth stones which are taken out of the silver streams of the sanctuary, may be thrown by so skilful and powerful a hand, that they may sink deep into the foreheads of those uncircumcised ones, to their death and destruction. I wish that after the seed is sown, I may beg that the showers of heaven's blessing may accompany it, that it may spring up in the fruits of righteousness, to the glory of my God, and good of my precious soul. And because the gospel is a dish that is not set on every table, though free grace bestoweth it on me, I wish that I may not rise from this spiritual food, before I have given thanks to the Master of the feast. I desire, finally, that, as I looked like a saint in hearing, I may live like a saint after I have heard; that those blossoms of good purposes, which sprouted forth while the minister was preaching, may ripen into practice; that whatsoever characters others are known by, to be christians, I may be known by this mark, to be one of Christ's sheep, even by hearing his voice so as to follow him wheresoever he goeth. Though others, like petty chapmen, deal only in some particular commodities, and those such as will serve their own turns, I desire that I may deal with the word by wholesale, and esteem all God's precepts concerning all things to be right. O that I might order my whole conversation aright, and at last see the salvation of my God! Amen.

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*On the Spirit and Temper which becomes the genuine disciples of Christ.*

“Once more, let me recommend it to you, as you wish to live honourably and to die in comfort, to cultivate those tempers and

principles that are likely to have your approbation on a death-bed. I am either greatly mistaken in respect to the nature of christianity, or some people of eminent rank in the church of Christ must undergo a very great revolution in the temper and disposition of their minds, before they are likely to have a comfortable death. An angry, a revengeful, an implacable temper, very ill agrees with the genius of the gospel dispensation, and with our character as followers of the meek and lowly Jesus, who with his dying breath cried out, *Father forgive them, for they know not what they do.*

“Let this ever be remembered, that it is not a well-informed head and clear knowledge of gospel truth, which can diffuse either peace through the heart, or imprint the image of Jesus on the soul, if a sanctified heart, if heavenly tempers and dispositions of mind, be wanting. The one may, indeed, give you the name, but it is the other that gives you the nature of a christian. It has been a melancholy observation, in which I am afraid there is but too much justice, *that some professors, most eminent for gospel knowledge, are most remarkably deficient in regard to the spirit of christianity*; and think, indeed, that they ought to behave ill to those who are less clear in their doctrinal sentiments, or have the unhappiness to differ from them in some favourite article.

“But what an unfavourable idea is this likely to give infidels, of even the gospel itself, as they are glad to lay hold of every blemish in the christian character, and to charge the blessed gospel with the defects of its abettors. I freely confess, that if I had not been favoured with some acquaintance with the nature, power, and spirit of the gospel myself, what I have seen of the spirit and conduct of professors must unavoidably have fixed on my heart an indelible disgust against revealed religion in general; therefore it is easy to account for the unhappy increase of deists and freethinkers, so observable in Britain at this period. There is such a thing as saying without doing, as defending the truths of the gospel in a word, and denying them in the spirit of our whole conduct; ought not then every lover of gospel truth to look well to his spirit and conversation, lest he should effectually injure that blessed gospel which he desires to promote, and which alone can yield him peace and composure in his dying moments?”

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*The Bible only is the Religion of Protestants.*

‘Know then, Sir, that when I say the religion of protestants is in prudence to be preferred before yours; as, on the one side, I do not understand by your religion, the doctrine of Bellarmin, or Baronius, or any other private man among you; nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you; but that wherein you

all agree, or profess to agree, the doctrine of the Council of Trent so, accordingly, on the other side, by the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augsburg, or Geneva; nor the Catechism of Heidelberg; nor the articles of the church of England; no, nor the harmony of Protestant Confessions; but that wherein they all agree; and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is, *the Bible*. THE BIBLE, I SAY, THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable, consequences of it, well may they hold it as matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long (and as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with mine own eyes, that there are popes against popes; councils against councils; some fathers against others; the same fathers against themselves; a consent of fathers of one age against a consent of fathers of another age; the church of one age against the church of another age. Traditional interpretations of Scripture are pretended, but there are few or none to be found: no tradition, but only of Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe; this I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry that christians should take it from me. Propose me any thing out of this book, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true. In other things, I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse christian: I will love no man less for differing in opinion from me. And what measure I mete to others I expect from them again. I am fully assured that God does not, and therefore that man ought not, to require any more of any man than this,—to believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it.'

*Chillingworth.*



## FOREIGN INTELLIGENCE.

## BRITISH AND FOREIGN BIBLE SOCIETY.

*Extracts from Speeches delivered at the fifteenth Anniversary.*

(Continued from page 368.)

The Rev. S. WOOD.—“ May I be permitted for one moment, to consider the great object of this Institution, and the means by which that object is to be obtained ? The object to be accomplished, is, to enlighten the world. And by what means ? Is it by following the *ignis fatuus* of infidelity ? or is it by lighting the taper of reason, at the expiring embers of paganish philosophy ? No, nor is it by stealing fire from heaven ; for what the sun is in the system of nature, the Bible is in the system of grace. The rays of that sun have shone gloriously upon the world, and the people that sat in darkness have seen a great light, and to them that dwelt in the region of the shadow of death light is sprung up : and I will add, that that light shall go forth as the morning, and righteousness as the sun in his strength, till the earth shall be filled with the knowledge of the Lord. I am glad that the Pagan nations have been enlightened ; I am happy that the children of Africa have heard the voice of salvation ; and I rejoice that the day is approaching, when the moral chain shall be broken from the neck of every victim of oppression. I trust that *he* will live to see that day, who has been the instrument of breaking the chain of tyranny from the neck of the sons of Africa, till he beholds a nation born to God, and the generations of Africa hailing the redemption that is in Christ Jesus. My lord, I am happy that the gospel is gone into other countries : yet I must deplore, that a considerable portion of moral ignorance, and moral darkness now overspreads my own. I would not make an unpleasant reflection, or such as might, for a moment, bear on the feelings of modern politics ; but, my lord, I must not hesitate to say, that there is a considerable portion of the vast population of Ireland, to whom the word of this gospel has never come. Why is it that this gospel has not come to them ? O, my lord, I will not now make the painful inquiry. It is indeed a painful inquiry, and whoever casts his eye over that country, must close it while he weeps over it.”

Mr. Wood then described, in very animated terms, the character of his country, as ardent, generous, and capable of unfolding itself to great advantage, under the means of moral cultivation : he adverted to the benefits already conferred upon Ireland, by the establishment of schools and Bible Societies ; and, remarking that his country had done something for the Institution, alluding to a legacy of *three thousand pounds* from an Irish lady ; and concluded by stating, that he had been called upon to second a motion of thanks to the worthy treasurer, and that he should beg leave to do so by presenting to his lordship 1500*l.*, as a moiety of that legacy, and hoped, by the next Anniversary, to be able to transmit to the society 1500*l.* more.







The Rev. B. W. MATHIAS, one of the Secretaries of the Hibernian Bible Society.—“My lord, the lateness of the hour, and the recollection of the gentlemen who will follow in the discussions of the day, admonish me to be very brief indeed. I shall therefore limit myself to a very few observations on the progress of the Bible Society in my own country. It has pleased God, in his providence, of later years, to visit us, in Ireland, with much distress. We have suffered from famine, and been on the verge of pestilence. A contagious disease has ravaged our country, and want, in its most affecting forms, has stalked abroad among us. This, I trust, will be deemed a sufficient apology by those who think that the Hibernian Bible Society has lately been slumbering at its post. It has not, my lord. It has been weeping over an almost exhausted country, and has been contending with difficulties of which our friends in England are not aware. Our society had arrived at—I will not say a *proud* situation, for I think that an unchristian word: but I will say that it had raised itself to a high situation in the country, and promised much usefulness. But a temporary blast came from the desert, and laid its green head partially low. Numbers, that formerly assisted us, became unable to do it, and left us dependent upon the bounty of others. We could only then do our utmost to maintain our standing, and lie by till better days: to watch the commencement of a more flourishing period, and to rise, I trust, again from our ashes.

“I beg leave to mention, my lord, that, while we meet with opposition to the dissemination of the Scriptures, it is not to be supposed that the opposition is universal in the quarter from which it comes. There are noble and splendid exceptions, and I shall take the liberty of stating a very striking one. There are, in a part of my country, in two contiguous parishes, ministers of the Roman Catholic faith, of a very different complexion indeed. The one set his face against his flock receiving the Scriptures, which a valued friend of mine was endeavouring to put into their hands. The clergyman in the next parish went and talked to him; and I recollect meeting that clergyman, and speaking to him on the subject, and I shall never forget his reply. ‘Sir,’ said he, ‘I wish my flock to read the Bible; for, if they do not mind God Almighty’s word, how can I expect they will mind mine!’

“There is another circumstance, which I trust augurs well for our country: it is a subject of such importance, and so intimately connected with the extension of the Scriptures in Ireland, that I trust I shall be borne with in alluding to it; that is, the distribution of the Sacred Scriptures, in the Irish language, and in the Irish character. You have heard that the Irish men have hearts; and their hearts are very much fixed upon their language. They love it particularly: and any thing that comes through that medium, they find coming through the medium of a friend. They are, therefore, my lord, peculiarly attached to the Sacred Scrip-

tures, when presented to them in that language : and the British and Foreign Bible Society have completely met us, by ordering a large impression of the New Testament to be struck off in that character. They do not regard it as an heretical translation. They consider it as appropriately their own ; and one of them remarked, some time ago, when he opened it, and saw it to be Irish ; ‘ Sir,’ said he, ‘ this is our own Testament root and branch.’ My lord, we wish to get more roots and branches of that kind ; and we know that the roots will flourish, and the branches propagate right well by cutting. We are at present occupied in our country, by endeavouring to disseminate education among the lower classes. There are different societies engaged for this purpose. One of these, you have heard already, has had, during the last year, eighty-four thousand children under its care. Another, and a valuable society, I mean the London Hibernian Society, has at this moment not less than forty-seven thousand children under education. The book of God is put in their hands, and we trust, by his blessing, the most important effects will follow. We can follow the Bible to the infirmary, and find it imparting the consolations of the gospel. We can follow it to the jail, and see the felon converted into a humble follower of Jesus Christ. These, my lord, are some of the things which are doing among us : and we trust by the blessing of God upon them, moral verdure will be produced, and our Island become what it was once celebrated for being, the Isle of Saints.”

The Rev. JOHN OWEN, in behalf of the Secretaries, on receiving a vote of thanks.—“ My lord and gentlemen, having been deputed by the committee of your society to visit a portion of the continent, I consider it my duty to bear my public testimony to the friendship, the zeal, and the affection, with which your cause is espoused, and your agents are generally received. The society may have enemies in France, (she is not without them in England,) but certain it is, they are not to be found among the liberal and enlightened part of her population ; and the work which has this day been laid upon your table, and the hands by which it has been deposited, sufficiently prove, that, from the government of that country, it has nothing like discountenance or hostility to fear. How warmly its object is cherished by the protestant communities, I need not say : but I cannot forbear adducing, as an instance of its approbation by certain Catholics, at least, the memorable language of the Catholic Pro-Vicar General of Constance ; when, on taking my leave of this venerable ecclesiastic, I desired to be informed what message I should bear to the members of the British and Foreign Bible Society, “ Tell them,” he replied, “ *we are one.*”

“ It was, my lord, in the moment of an extended and rancorous warfare, that the Bible Society first offered herself to the countenance and friendship of the nations of christendom. Now, had

she appeared before them, with the profession of designing to promote the views and the principles of any particular church, (however deserving of respect and admiration that church might have been,) is it credible, that, in such a state of things at least, she would have met with a welcome reception? Nor is there reason to suppose that her reception would have been more flattering, in the crisis which followed, when that warfare had reached its termination. No, it was necessary, that, when the belligerent nations were coming out of this conflict, with all the remainder of those passions which had been kindled by protracted contention;—when they were in the state and the temper of combatants, rather separated by weakness than reconciled by peace, it was, surely, necessary, that an Institution, which professed to unite them in one scheme of comprehensive benevolence, should assume a liberal character, and wear the aspect, and breathe the spirit of benignity, conciliation, and love.

“How far this remark is justified by fact, has appeared, among other things, in the novel and affecting transaction which has fixed your attention this day. The Interpreting Secretary of the King of France, in depositing on the altar of your society, the first copies of the Turkish New Testament, printed at the royal press, and under the avowed protection of the government of that country, has given an honourable and unequivocal proof of its friendship for the object of your Institution. If, starting from this point, you pursue the inquiry along the track which is marked out by the confederate societies, you will see the Hollander and the Belgian, the Swede and the Dane, exchanging their national jealousy for a spirit of liberal co-operation; and the Russian, after spreading the triumphs of the Bible to the shores of the Black Sea, preparing, through the means which you have this day provided, to carry to his natural enemy, the Turk, the gospel of peace. In such a progress towards uniting the nations of the earth in these offices of mutual good will, we may anticipate the period, (if we do not already witness it,) when the consecrated hostilities between nation and nation, shall cease to exist, and even French, and English, shall convey no other meaning than that of christians, and brethren.

“Well then, my lord, may your secretaries, though weary with the toil of fifteen years service, renew their engagements on this Anniversary, and request to be permitted to keep their posts, till a message from on high shall summon them (may they humbly presume on such a destination?) to stations of larger occupation, and greater enjoyment. It is a small thing with them, that the honour they receive, and the pleasure they enjoy, at these Anniversaries, are earned by some sacrifices of temporal interest, and not a little consumption of bodily strength. Already they reap the satisfaction of knowing that their labour is not in vain in the Lord: and they will die in hope, that those who come after them, will enjoy



a consummation which it may not be permitted to them to witness—the plenary, the universal diffusion of that light which came from heaven, and which will conduct all who walk in it, to peace, to virtue to happiness, and to glory.”

The Honourable and Reverend GERARD T. NOEL.—“ It strikes me, my lord, that these are not the occasions on which we are able particularly to estimate the worth of this Institution. These are days on which so much talent is concentrated, and benevolence evinced, and such triumphant feelings flow through our hearts, that we might almost forget that the world was miserable, and death arresting so many in their march to eternity. If we would know and remember the real worth of this society, we must go forth from these splendid walls, and take our stand in the common, alas! too common, scenes of sorrow, which this chequered world produces: yes, my lord, there are witnesses for this society in other places than within these walls. Our respected president, who was, as it were, almost torn from his chamber on this occasion, and compelled to address us in language which went indeed to the inmost recesses of our hearts, adverted to the Divine Being looking down with approbation. But I will tell you of other witnesses, who have never been within these walls, and never heard one accent of English kindness falling upon their ear; there are those in the heavenly land now, who are witnesses for you, because they learned their lessons of penitence, and have now learned their song of high gratulation and adoring praise to that wondrous Being who left the splendours of heaven to tabernacle in this world; they owe all they have to those single copies of the Bible, which came forth unadorned and unknown from the shores of England; they are in the presence of that God who looks upon the heart, and who receives its homage in every country, and in every scale of society. And, if it be true, (as has been calculated,) that one immortal being quits its earthly tenement every moment of time, there are now, perhaps, I need not say *perhaps*, I might say confidently, there are many gone to swell the number of those witnesses, since we first assembled within these walls. They are gone to eternity; and I do not hesitate to say, that, whatever peace such souls now enjoy, they owe it to those blessed records that point out the way, the truth, and the life.

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*Summary of the Fifteenth Annual Report of the British and Foreign Bible Society.*

“ Commencing their narrative of facts, as usual, with that part of the continent which approaches most nearly the seat of the Parent Society, your committee advert, with heart-felt satisfaction, to the establishment and definitive organization of the Bible Society at Paris (with the authority of the government,) for the

protestant part of the population in France, under the presidency of the Marquis de Jaucourt, Peer of France, and Minister of State. This event took place on the 30th of last November; and since that period its active committee have been diligently occupied in concerting and executing the proper measures for making known its object, and promoting subscriptions in its behalf, not only in the capital, but also throughout the departments."

"The Bible Society of Strasburg, under the presidency of Baron de Turckheim, has, from small beginnings, proceeded to establish itself as a regular and efficient institution. In its second year it distributed 689 Bibles and 1119 Testaments. 'Comparing this,' observes the treasurer, 'with the sale of the preceding year, the result is a striking proof that a sense of religion, and a desire to read the Bible, has materially increased among us.'"

"Your committee cannot take leave of this branch of their subject, without again adverting to the auspicious event which has brought the protestants of France into amicable co-operation with your institution, through the protestant Bible Society of Paris. They feel persuaded that the following sentiment of its noble president will be echoed by the feelings of every member of both societies: 'The end which we pursue, and the sentiments we profess, are the same. It is delightful to us to think, that, at the moment when peace is come to unite our two nations, the love of God, and the happiness of mankind, are forming between us a closer alliance than that which is guaranteed to us by the authority of treaties.'"

"The United Netherlands Bible Society, on the completion of its fourth year, was enabled to announce a distribution of the Scriptures, which more than doubled the number issued in the preceding year. The Anniversary was celebrated at Amsterdam, in a meeting of deputies from the several provincial Bible Societies."

"The societies of which this national institution consists, appear to sustain their respective parts with zeal and activity. This is particularly the case in the larger establishments of Rotterdam and the Hague, the exertions in which are commensurate with the rank which those cities hold in the kingdom."

"In Switzerland the Bible Societies have in the course of the past year acquired a fresh stimulus: and their operations, already augmented, hold forth the promise of still greater extension and efficiency. For this impulse they have acknowledged themselves greatly indebted to the visit (before mentioned) of the Rev. Mr. Owen, and to the encouraging communication which he was authorized to make to them, of your continued interest in the progress of their labours, and your desire to afford them the most liberal and effectual co-operation."

"The Bible Societies of Germany and Prussia are now become so numerous, and their operations are performed on a scale

of such magnitude and activity, that your committee would find it impracticable to enter into the details of each, without greatly exceeding the limits of their report."

"The Hambro-Altona Bible Society having completed, and put into circulation, their edition of 10,000 copies of the German Bible, are now occupied in making preparations for an edition of Luther's Bible of 1546."

"The Hanoverian Bible Society, under the patronage of his royalhighness the Duke of Cambridge, is in full activity. Through its means more than 12,000 copies of the Scriptures have been distributed in various parts of the country: and it has recently been determined, by its committee, to furnish Bibles to all the prisons and houses of correction throughout the kingdom."

"The Bible Society at Osnaburg, finds ample employment for all the funds it can raise, and the Bibles it can procure. A monthly sheet, on the plan of that issued from your depository, has justified the expectations formed of its result. 'Contributions,' it is stated, 'and applications for Bibles increase.'"

"So eager are the Catholics, particularly the peasants, to possess the Scriptures, that, in the language of a member of the Hildesheim Society, 'a fire is kindled among them:' and letters from the clergy are said to announce, that 'the Testaments are read with good effect, and copies are continually in requisition.'"

"The Brunswick Bible Society, for the Duchy of that name, has made a considerable distribution of the Scriptures; and from the respectability of those who direct its concerns, there is a prospect of its operations becoming more extensive and effectual."

"The Hesse Darmstadt Bible Society has been greatly strengthened by the formation of an Auxiliary Society at Giessen, for the Upper Principality of that Duchy."

"The Bible Society of Frankfort on the Maine finds increasing occasion to express its gratitude to God for the success with which its exertions have been crowned. Within a period of two years and nine months, this society distributed 4916 Bibles, and 2161 Protestant and 1260 Catholic Testaments."

"The Saxon Bible Society is now actively employed in distributing the edition of 10,000 copies of an octavo Bible, which has but lately been completed. It deserves to be recorded as a memorable circumstance, and reflecting great honour on the illustrious individual, that his excellency Count Hohenthal, the president, devoted the hours of relaxation from his official duties as a minister of state, to the correction of the sheets as they passed through the press."

"Prussia continues to maintain the high rank which it has long enjoyed among the continental powers which have patronized the establishment and operations of Bible Societies.

"The Central Prussian Bible Society at Berlin, with the aid of



its twenty-three associated societies in different parts of the states, has put into circulation not fewer than 19,000 copies of the Scriptures."

"The Bible Society of the Grand Duchy of Berg meets with great and increasing success. The dissemination of the word of God, through this active institution, 'continues to be favoured by means which spontaneously present themselves, particularly in Catholic districts.'"

"The Silesian Bible Society at Breslau has circulated, in the past year, 2739 copies of the Scriptures, of which number 965 were Catholic New Testaments. The institution has been actively supported by eighty-six parishes in the circle of Breslau."

"The Danish Bible Society has made a rapid progress in extending its influence, and augmenting the number of its fellow-labourers and contributors, throughout the Danish dominions."

"The Swedish National Society, with its numerous associates in the different provinces of the kingdom, displays a bright example of concord, stability and perseverance in disseminating the word of the living God among its attentive and grateful population."

"The number of copies of the Sacred Scriptures distributed in the course of the year has been equal to that of the two preceding years united; and, although the number of presses has been increased, and the printing establishment has been put upon the most liberal scale, yet the provision is found inadequate to meet 'the call for Bibles, now awakened in every corner of the kingdom.'"

"The Gothenburg Bible Society continues to pursue its usual career of active exertion, under its new president, who appears to have inherited, not only the episcopacy, but also the virtues of his venerable father. In the following tribute paid to the memory of the latter by the Swedish committee, every member of the British and Foreign Bible Society will most heartily concur. This illustrious and respected patriarch, so eminent in the course of a long life, whether viewed as a minister in the service of his God, as a useful member of society, or a steady friend to literature, had the evening of his days illumined with brighter beams than any which had shone upon him before,—in being the founder and the guide of the Gothenburg Bible Society, the first institution of the kind in the kingdom."

"Russia opens so vast a field, possesses so many co-operating societies and associations, and combines such a mass of biblical labours, going forward perpetually, and perpetually increasing, both in the capital of the empire, and the chief cities of the several governments and provinces, that your committee acknowledge their utter inability to exhibit any thing like an adequate representation of the share which she is taking in the great work of disseminating the Holy Scriptures."

"Among the new Auxiliary Societies formed in the course of the past year, are those of Pernau-Fellin, Poltawa, Georgievsk, and Krasnojarsk. By the two first, the East Sea Provinces became completely occupied with Bible Societies. That of Georgievsk has supplied the only link that was wanting, to connect the chain between Astrachan and Tiflis; at the last of which places, the Georgian Society, so long projected and delayed, has at length been established: while the society at Krasnojarsk brings into communication with the parent society at Petersburg, an extensive district in Siberia, whose inhabitants have shown so favourable a disposition, that the operations of a newly formed auxiliary have already commenced with the most promising activity."

"Finland has made a very considerable progress in the formation of Auxiliary Societies: six have been fully established."

"The exertions which are making, both in the Central Society at Petersburg, and in the several auxiliaries and associations, throughout the empire, correspond with the magnitude of the common undertaking, and the importance of the end to which it is directed."

"So rapidly is the work carried forward, upon every opening that offers for the entrance of the Scriptures into a territory, in which they are either unknown, or exist but in name, that translations are commenced with a promptitude and liberality truly astonishing. Of this assertion, a proof may be given by referring to what has been undertaken for the population of Siberia alone. Not fewer than seven versions are preparing in different dialects of that country, one of which has been completed, and is printing at Astrachan, and others are in a state of considerable forwardness."

"The distribution of the Scriptures, last year, was double that of the preceding: the number of copies printed was 72,000, in eight different languages; and the total, either printed or printing, by the Russian Bible Society, amounts to fifty-nine editions, comprising 270,600 copies, in twenty-one languages."

"'The dissemination of the book of God's word among all nations of the earth' (says the Emperor Alexander, in his address to the Frankfort Bible Society,) 'is a new and extraordinary blessing, from God our Saviour, to the children of men; and it is calculated to promote the work of their salvation. Blessed are they who take a part in it: for such gather fruit unto eternal life, when those who sow, and those who reap, shall rejoice together. I find this undertaking, not merely worthy of my attention: no, I am penetrated by it to the inmost recesses of my soul: and I reckon the promotion of it my most sacred duty, because on it depends the temporal and eternal happiness of those whom Providence has committed to my care.'"

"The Malta Bible Society, formed on the 26th of May 1817, constitutes the principal centre of all the operations which are

going forward in this quarter. Aided with a grant, from the British and Foreign Bible Society, of 500*l.* together with more than 6000 copies of the Scriptures, in nineteen languages, this society has opened an intercourse with the Bible Societies at Petersburg, Calcutta, and Bombay; and its proceedings, which appear to be conducted with great judgment, have been attended with good success, not only within the Island, but also on the Ionian Islands, on the shores of Egypt and of the Archipelago. The two latter objects have been greatly promoted by the travels of the Rev. Messrs. Burckhardt, Jowett, and Connor."

"A Bible Society has also been formed at Smyrna, from the operations of which, much good is anticipated."

(*To be continued.*)

## LONDON MISSIONARY SOCIETY.

### *Summary of the twenty-fifth Annual Report.*

Delivered May 13, 1819—William A. Hankey, Esq. Treasurer.

After an affectionate tribute to the memory of the late Treasurer of the Society, Joseph Hardcastle, Esq. the directors proceed to the detail of the foreign proceedings.

#### SOUTH SEAS.

The outline of the statements respecting this mission was given at page 268. Idolatry had been renounced, and the profession of christianity become general, in the Islands of Otaheite, Eimeo, Tapuamanua, and Teta-roa; and in those of Huaheine, Raiatea, Tata, Borabora, and Marua—the first four denominated Georgian Islands, after George III. of England, and the others called Society Islands, after the Royal Society, at whose instance the expedition under captain Cook was fitted out in 1768.

Tefaaora, one of the chiefs of Borabora, passed over to Marua, a small island about fifteen miles to the westward of Borabora; and there related to its chiefs the surprising events which had recently come to pass in the Society and Georgian Isles. The chiefs of Marua openly renounced paganism, and the inhabitants united with their chiefs in professedly embracing christianity. A number of the inhabitants of the Paumotu Islands also renounced heathenism, and made profession of christianity. These islands are situated from 25 to 50 leagues eastward of Otaheite; and are inhabited by a race of people proverbial for their abject superstitions, abominable vices, and unrelenting cruelty.

Of the religious state of the natives it is said:

Private prayer is supposed to be almost universal, and the instances of real piety numerous.

However, amidst these promising appearances, there were circumstances in the political situations of the Islands, as well as in the affairs of the mission, which occasioned no small trouble and anxiety to the Brethren. Not only the social habits and customs

of the Islanders, but their civil regulations, had been intimately blended with their superstitious rites : when, therefore, idolatry was renounced, and christianity established in its room, their political and social systems suffered a total derangement.

This change affected, more or less, every custom and usage ; and extended to almost every affair of life. The Missionaries had thus found themselves placed in circumstances of peculiar difficulty. They had considered it to be their duty to abstain from interfering in the political and civil concerns of the Islands ; but now they are applied to, from all quarters, for counsel and direction, not only in moral and religious, but in civil and political affairs. Desirous of pursuing their former line of conduct, they had informed the king and the chiefs, that, as their object in residing among them was only to convey to them the knowledge of *the true God, and Jesus Christ whom he hath sent*, they must still decline all direct interposition in their political affairs ; but they would, at all times, be glad to give them the best advice in their power. A correspondence had accordingly been entered into between the Brethren and Pomare, in which they had recommended him to call a general meeting of the principal chiefs ; and with their assistance and concurrence, to adopt such laws as might be adapted to the new state of things, impart stability to his government, and promote the general welfare.

On presenting this recommendation, they engaged to furnish such counsel on the several points which should call for their attention, as their acquaintance with the scriptures, and the laws of Britain and other civilized nations, might enable them to impart. This proposal was by no means agreeable to Pomare ; who, having been accustomed to the exercise of arbitrary power, and to be himself at the head of every thing, was unwilling to hazard his authority by a convention of the chiefs. In his answer to the Missionaries, he had, however, signified his wish to receive from them whatever information they might be able to give him on the subject of new laws and regulations ; and it appears that his subsequent conduct towards the brethren had been, in no degree, less friendly, since they had ventured to make this unwelcome proposition.

The Baptism of the natives, the proper situations of the new Missionaries, and the profitable employment of the people, were all difficult questions. On this last point it is said :

Since the termination of the war in 1815, which fully restored Pomare to the sovereignty, the attention of the people has been forcibly attracted and variously occupied, by the interesting changes and new avocations, which have been consequent on the fall of their idolatry, and the subsequent introduction of christianity : but, when the novelty of these changes has passed away, when the natives shall be generally instructed, when their new



customs are become familiar, and their political and civil regulations adapted to the new order of things, a system of regular industry will be absolutely indispensable to the preservation of their religious and moral habits.

A vessel, which had occasionally occupied the Missionaries for several years, was launched on the 10th of December, 1817, and named the "Haweis." She sailed in July, 1818, for the Society Islands, with the Missionaries to be stationed there.

The Directors observe, that they cannot—

Avoid regarding with sentiments of adoring wonder, the gracious sovereignty of God, who in his providence, had ordained that the enterprizes of navigation should discover to Europe the existence of these Islands, under circumstances which threaten the total extinction of the inhabitants. Infant murders, human sacrifices, frequent wars, and the prevalence of diseases which destroy the very principle of life, threatened to depopulate Otaheite. King Pomare, in one of his letters, speaking of the mercy of God, in sending his Word to the Islands, observes, that "it came to the *small remainder of the people*." Tati, a Chief of Otaheite, said that, "it was an instance of the goodness of God, that he had sent forth his word to the people of that island, and had not punished them as they deserved;" adding, that, "if God had not sent his word *at the time he did*, wars, human sacrifices, infant murder, &c. would have *made an end*."

The population of the Island, which was rapidly decreasing, will now probably be continually on the increase; there being already an observable difference in the number of little children and infants.

This part of the report is concluded with the following particulars of the important change which has taken place in those Islands.

1. An entire subversion of idolatry, with all the cruel rites and pernicious customs connected with it, among the inhabitants of Otaheite, and EIGHT other Islands, into each of which christianity has been introduced.

2. The abolition of infanticide, and of the Arreoy Society,\* which contributed so much to support the horrid custom.

3. The extinction of the practice of murdering prisoners taken in battle, and it is hoped, the prevention, in future, of the evil of war itself, the pregnant source of so many other evils.

4. The suppression of vain and pernicious amusements.

5. The establishment of a species of domestic intercourse among the members of the same family, formerly unknown in the Islands.†

\* The Arreoy Society was distinguished for its barbarity and licentious manners, and restricted to people of the highest rank.

† Mr. Hayward says, "the men, women, and children now all eat together; and although this may not appear to be of much consequence, yet the former custom led to many and great evils."

6. An universal reformation in their moral sentiments, as well as social habits.

7. The *professed* reception of the Christian Religion by the inhabitants of the Island generally; and the apparent *cordial* reception thereof by considerable numbers among them.

8. The erection of numerous places of Christian worship, and the establishment of schools, especially in Otaheite and Eimeo.

9. An almost universal observance of the Sabbath day, and a regular attendance on public worship.

10. The institution of prayer-meetings and family worship, and the observance of private devotion.

To this catalogue, at no distant period, we trust, the Directors will be able to add—the formation among the people, of Christian Churches, and the due administration of the Christian ordinances—the institution of marriage—the employment of natives as public teachers of Christianity, and as schoolmasters—the introduction, generally, of many of the useful arts and comforts of civilized life; and the establishment, throughout the Islands, of a regular system of productive industry.

(*To be continued.*)

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## BAPTIST MISSIONARY SOCIETY.

CAWNPORE.

*Letter from Nriputa-Singha, dated May 7, 1818.*

We still continue to have worship twice a week at brother Tresham's, once at sister Dick's, once at Mrs. Hopkins's, and twice at my own place, and I often visit the 24th; but have had no prayer meeting there as yet; but I have read the word of life amongst the sisters; and I go as often as I am able to the river side, city Bazaar, and other places. Some time in the last month, as I was reading the word amongst some natives near a bungalow, a gentleman came out, and asked me to his house. So I went: when he asked if I had ever seen the cross of Christ? I answered no; then he desired me to look on a large picture that he had, and told me that it represented the cross, and that I was dishonouring it by entering the place with my shoes on. I could not refrain from smiling; but he seemed to be angry with me, and said that I was making sport with the cross. I told him I did not, but said that he himself did so, and made others to do so, particularly the poor heathen; assuring him that when they see us adoring images, they suppose we worship idols as well as themselves. He made no reply, and so parted in a friendly manner. I have seen him several times since, but he will have no discourse about the cross.

The inquirer is going on well, only now and then he is a little

troubled, when he thinks he must labour for his bread ; and contrasts his former situation when (as a mendicant) he had many to attend him, with his present prospects. But, thanks be to God, when I reason with him, he is soon relieved from such darkness.

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The following extract from an Address delivered by Mr. Ward, one of the Baptist Missionaries at Serampore, who lately arrived in England, gives an encouraging summary of the state of Religion in the East.

I am very much distressed on account of the lowness of your funds. Persons are waiting to go to India, who cannot go on that account. I have, however, favourable things to report, by way of ENCOURAGEMENT.

1. *Translations of the Scriptures* are now distributing in the Sanscrit, which all the learned understand, and from which translations may be made into every dialect ; in the Bengalee, spoken by thirteen millions ; in the Mahratta, spoken by several millions ; in the Orissa, spoken by two millions ; in the Hindostanee, spoken by several millions ; in the Afghan, the language of a nation which many suppose to be descended from the ten tribes ; in the Telinga, the Cashmirian, and many others. Also a considerable portion in Chinese : the whole of the Old and New Testament is now printing in that language at Serampore.

2. *Converts.* These consist of six or seven hundred of pure Hindoos and Mussulmen. It has been in contemplation to build three villages for them in Orissa, Jessore, and Dinagepore. Proof is here given, that the same divine power can change the heart in India as in England.

3. *Progress of religious feeling* during the last two or three years. The native teachers in their own language are highly respectable and interesting.

4. *Schools.*—Eight thousand school children are immediately connected with Serampore, besides many others.

5. *Conversion of soldiers, &c.*

6. *Efforts of other societies in India.*—Auxiliary Bible Society ; School-book Society ; Missionary Societies, Baptist and Independent ; College for giving a superior education to the Indian and Mahometan youth, &c.

There is no occasion, therefore to fear. God has raised up many instruments, and has overcome many obstacles.

I beseech you, my dear friends, to hearken to the cries of India ; to the widows on their funeral piles ; to the children murdered by their mothers ; to 50 or 60 millions of your fellow subjects, besides many millions more not connected with Britian : and to remember that they are perishing for want of knowledge, since "idolaters shall have their part in the lake which burneth with fire and brimstone."



## DOMESTIC.

## AMERICAN BIBLE SOCIETY.

QUARTERLY EXTRACTS, (OCTOBER, 1819.)

*Extract from the Ninth Report of the BIBLE SOCIETY OF CHARLESTON, South-Carolina, presented June, 1819.*

We remark with pleasure, that there appears no abatement of zeal among the benevolent and pious throughout the city and state, in distributing Bibles among the poor of their vicinity, and in contributing funds for the purchase of other copies of the Scriptures for future distribution. During the last year this Society distributed, of common Bibles 589—pocket do. 20—octavo 11—quarto 2—and of Testaments 684—making an aggregate of 1326. These, added to former distributions, make the whole number distributed by this society upwards of 5326.

The board perceive, with much satisfaction, that the concerns of the Female Bible Society of this city are conducted with the same industry and zeal which heretofore distinguished them—that they are actively engaged in searching out objects, who would gladly receive the Bible, and in bearing to the hovels of the poor and destitute the Word of Life.

The Marine Bible Society, whose attention is exclusively directed to the spiritual wants of seafaring men, celebrated their first anniversary a few months ago. In the short period of a year they found opportunities for distributing, with care and judgment, 1200 Bibles. Committees from that Society visited the different vessels in the harbour, by which means, the melancholy facts were brought to light, that among these men, whose enterprize and activity enable us to extend our commerce to every different region—men, whose lives are in hourly jeopardy—men, who in a manner have no Sabbath, no Churches, no stated days of prayer, the Bible, whose instructions and consolations are so invaluable, was almost unknown. As soon as it was intimated that they could be furnished with the Holy Scriptures, they gladly came forward to receive the gift; and it was encouraging to add, that, under the blessing of God, some striking instances have already come to their observation, of the beneficial effects of their benevolent exertions. To encourage this infant institution, the Board has thought proper to present them with 150 Bibles.

It is with gratitude and praise to Almighty God, that your Managers report the diligence, zeal, and success of the “American Bible Society,” to which they have become auxiliary, and in aid of whose funds they have since the last anniversary transmitted \$500.

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*Extracts from the Fourth Annual Report of the Board of Managers of the BIBLE SOCIETY OF RENSSELAER COUNTY, presented May 26, 1819.*

During the last year, the Board of Managers have purchased

200 Bibles and 750 Testaments, and distributed 220 Bibles and 438 Testaments among the departments.

The whole number of Bibles and Testaments purchased since the Society was established, is as follows, viz. Bibles 1,302, Testaments 950; of which 1,023 Bibles and 588 Testaments have been distributed, and 279 Bibles and 362 Testaments remain on hand.

The total amount of receipts since the Society was organized, is \$1,573 64 cents, and the total expenditures \$1,431 20 1-2 cents.

The distribution of Testaments has been mostly made among the scholars in the different Sunday Schools. Above a year since, the Board resolved to supply the Sunday Schools in the different departments with Testaments. In no other way, it is believed, can the Scriptures be more beneficially circulated. Testaments placed in the hands of the managers of the Sunday Schools, are given to poor children as testimonials of their good behaviour and improvement. While they thus become an incentive to industry and a reward of merit, we may indulge the hope, that the Testaments thus given to children, will sometimes find their way to the hands of parents, who might otherwise never have thought of procuring or reading the Word of God. Bible Societies and Sunday Schools are intimately related to each other. Indeed, Sunday Schools may truly be considered as the parent of Bible Societies. The great increase of readers, through the instruction given in these schools, produces an unusual demand for Bibles.

The Board state, with pleasure, that upwards of one hundred people of colour, who have learned to read in the Sunday School in the department of Troy, have been supplied with Testaments or Bibles by this Society.

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THE BIBLE SOCIETY OF CAMDEN, (N. C.) in their First Report, presented 1st April, 1810, state, that,

"Since August last they have purchased of the American Bible Society, 165 Bibles and 223 Testaments.

"In distributing the Bibles and Testaments, the managers have found the greater part of those who could read, and wished one, able and willing to pay for them, and the reduced prices at which we have sold them, together with the convenience of supplying them, have induced many to purchase who would otherwise have remained destitute."

The Fifth Annual Report of the FAQUIER BIBLE SOCIETY,\* presented June 14, 1819, mentions that 231 copies of the Sacred Volume have been distributed within their own immediate district.

The Report of the FEMALE AUXILIARY B. S. OF SCHENECTADY, (N. Y.) presented April, 1819, is thus concluded :

Your Board have distributed *two hundred and ninety-six Bibles,*

\* Faquier County is in the N. E. part of Virginia, and contains 22,689 inhabitants, 10,361 of whom are slaves.

since it was first formed, within the bounds of this city; and having thus generally supplied the wants of the destitute, have sent their surplus revenue, amounting to *seventy-five dollars*, to the Treasury of the American Bible Society.

|                                             |          |          |
|---------------------------------------------|----------|----------|
| Your Board have received into the Treasury, | \$250 00 |          |
| And have paid out for Bibles,               | \$167 55 |          |
| Remitted to the Am. Bib. Soc.               | 75 00    | } 246 00 |
| Incidental,                                 | 3 45     |          |

|                                      |        |
|--------------------------------------|--------|
| Leaving a balance in the treasury of | \$4 00 |
|--------------------------------------|--------|

And there yet remains on hand fifty-four Bibles.

On the whole there is great encouragement to persevere.— There have been several members added to the Society since last year; and we hope the time is not far distant when every mother and every daughter in Schenectady, will freely contribute to the destitute, of the abundance of the copies of our title deed of redemption, the Records of our emancipation from *slavery* and *dependance* and *exclusion* from the worship of God, the blessings of religion and joys of salvation! with which God's liberality has freely furnished us, and his condescension graciously asks for the holiest of purposes.

*Extracts from the Eleventh Report of the PHILADELPHIA BIBLE SOCIETY, presented May 5, 1819.*

It pleased Almighty God to bestow on the city of Philadelphia, the honour of originating the first Bible Society in this country. It was established in December, 1808.

During the first year the managers procured for distribution 1300 copies of the Bible, and 900 of the New Testament, in the English and German languages.

The money received the first year amounted to 2715 dollars.

In the *second year* measures were taken for the importation of a set of stereotype plates, for printing the whole of the Sacred Volume. An act of incorporation was obtained from the legislature of this commonwealth. 2198 copies of the Bible and New Testament, in the English, German, French, and Gaelic languages, were distributed in this state, in the western country, Virginia, South-Carolina, and in several of the West India Islands. The receipts were 2622 dollars 50 cents.

During the *third year* 1858 copies of the Bible and New Testament were distributed over a very large field. The receipts amounted to 2088 dollars 89 cents.

In the *fourth year* the distribution was reduced, in consequence of the provision necessary to be made for paying for the stereotype plates, which had been ordered. Only 377 copies of the Bible and New Testament were distributed. By the liberal aid of the public, granted particularly with a view to assist in discharg-



ing the debt contracted in the purchase of the stereotype plates, the income this year amounted to 3228 dollars 39 cents.

The *fifth year's* distribution was affected by the same cause which had reduced the distribution of the preceding year. Only 946 copies of the inspired word were given away.

The receipts amounted to 3256 dollars 8 cents; and the managers were enabled to extinguish the remainder of the debt on the stereotype plates.

The *sixth year* was distinguished by the printing of an edition of 6000 French New Testaments. They were distributed principally in Louisiana and the Missouri Territory. Besides this, 1275 English Bibles and New Testaments were gratuitously circulated in Massachusetts, Rhode Island, New York, New Jersey, Delaware, Maryland, Virginia, and also among the American soldiers and the American ships of war.

Forty-three Bible Societies were ascertained to be in existence within the United States. Our income amounted to 10,031 dollars 16 cents.

In the *seventh year* 16,375 Bibles and 6,500 New Testaments were printed from the stereotype plates; and 2783 copies of the sacred word were distributed.

The number of Bible Societies, so far as could be ascertained, amounted to seventy-six; and our receipts to 10,792 dollars 43 cents.

The *eighth year* the distribution increased to 5851 copies of the Holy Scriptures.

This year 17,000 Bibles and 2,500 New Testaments were printed from the stereotype plates. 122 Bible Societies were ascertained to have been formed; and the receipts amounted to 14,954 dollars 41 cents.

During the *ninth year* 5865 copies of the Scriptures were distributed, as usual, over a wide field. 16,125 Bibles and 5000 New Testaments were issued from our stereotype plates. The receipts were 10,490 dollars 14 cents.

In the *tenth year* 5864 Bibles and New Testaments were circulated, besides 1000 Spanish New Testaments received from the British and Foreign Bible Society, and distributed, agreeably to their request, in South America; and 1000 Spanish New Testaments received from the same Society, and forwarded to the Louisiana Bible Society.

From the stereotype plates were issued 16,451 Bibles and New Testaments, besides 2500 Bibles in the press. The receipts of the year amounted to 6,910 dollars 88 cents.

From this brief review of the operations of your Society, it appears, that, during a period of nine years and five months, 35,717 copies of the Holy Scriptures have been gratuitously distributed; 79,951 Bibles and New Testaments printed with the stereotype

plates; 67,089 dollars 88 cents, received to meet the current expenses.

During the *last year* the diffusion of your charity has been more extensive than in any preceding year. A wide field has received the precious seed. Massachusetts, New York, New Jersey, Delaware, Virginia, Ohio, Tennessee, Illinois Territory, South Carolina, Alabama Territory, Louisiana, South America, and St. Croix, have all partaken of your bounty. Copies to the amount of 9912 have been distributed.

If to the summary statement of the operations of the preceding years be added the results of the last year, the amount will be as follows.

|                                                      |                            |              |
|------------------------------------------------------|----------------------------|--------------|
| Printed                                              | Bibles and New Testaments, | 87,825       |
| Distributed gratuitously,                            | ditto ditto                | 45,629       |
| Received from the British and Foreign Bible Society, |                            |              |
| French Bibles,                                       | - - - -                    | 100          |
| Gaelic Bibles                                        | - - - -                    | 200          |
| Gaelic New Testaments,                               | - - - -                    | 200          |
| Spanish and French New Testaments,                   | - - - -                    | 5000         |
| Portuguese New Testaments,                           | - - - -                    | 200          |
| Receipts in money,                                   | - - - -                    | \$ 74,083 56 |

There is now in the press an edition of 2500 copies of the Bible, in duodecimo.

## AMERICAN COLONIZATION SOCIETY.

### *Second Report—Summary.*

The Board of Managers commence their Report by expressing their satisfaction in receiving such a mass of information as will operate to the future advancement of the interest of the Society. They feel assured from the favourable report of their agents, that a territory suitable for the colonization of free people of colour in the United States, can be obtained for less expense than had originally been expected. In the answer of the Duke of Gloucester, President of the *African Institution* in England, to the letter of the President of this Society; the reception of its agents in that country: the attention of Lord Bathurst, secretary for the colonial department; the kind treatment they received from the officers of the colonial government at Sierra Leone; the respect evinced in the report of the *African Institution*, (for the views of the American Society) an institution directed by personages of a high character; the Board consider as a pledge of the further co-operation not only of England, but of all Europe, in the object of the American Society.

With such a pledge, the Board express their assurances of the future security of any colony the Society may plant in Africa, and the kind reception their agents met with among the native chiefs

and tribes, and the great desire that most of them manifested for the establishment of a colony of American free blacks among them, promises a like security against any external difficulties apprehended. These pleasing anticipations are strengthened by referring to the past and present condition of the colony at Sierra Leone; and the Board asserts, that with the exception of a disavowed attack by the French, in 1794, during the war between Great Britain and France, this colony has never been molested by any European power, and that then the neighbouring African tribes received the dispersed colonists, and treated them with kindness and hospitality, and since in only one instance in eighteen years, have they had actual hostilities with any of the natives, and those were such a disorderly rabble as to be easily driven away. More than nine thousand negroes have been liberated by a single armed brig, almost unaided, which has not only inspired with awe, the slave-traders who visit the neighbouring shores, but has excited extraordinary confidence in its inhabitants.

The Board state another important fact, that although the security of the colony depends upon the arms of the coloured population, being governed by a few white men only, yet they never have experienced a domestic insurrection.

The Board refer to the appendix to their report for a further account of the population, commerce, and improvement of this interesting colony.

Many of the most enlightened people of colour in the United States, of different occupations in life, have given repeated assurances to the managers of their readiness to fall in with the plans of the Society, whenever a suitable territory shall be procured, and many proprietors have frequently declared their willingness, (in the event of the establishment of a colony in Africa) to emancipate the whole or a part of their slaves. The Managers add, that they have purposely avoided all appeal to their motives, which will hereafter induce the free people of colour to exchange political slavery for independence, as the facility with which it can be effected is calculated to remove all doubts; and the Managers have forbore to excite hopes which might hereafter be disappointed; this forbearance has deprived them, in some instances, of correcting mistaken views of the origin and object of the Society. The appeal to the citizens of Baltimore last summer, when the Managers were compelled to raise additional funds to defray the expenses of their Missionaries in Africa, proves that objections to the Society need only to be openly resisted to be overcome. The aid received from Baltimore, and the Auxiliary Society of Frederick County, Va. precluded the necessity of an application, as was at first intended, to Philadelphia, New York, and Boston. The funds of the Society have never been increased beyond their immediate wants—these wants have arisen almost exclusively from the mission to Africa. In the outset, a sum that was deemed suf-



ficient for this purpose, was loaned to the Society, by an individual member of the Auxiliary Society at Baltimore, which has since been reimbursed; a recurrence to further subscriptions may be required, unless the immediate admission of new members should increase the income of the Society, so as to enable the Managers to fulfil their engagements to the Missionaries;\* as it regards one of them, the debt is consecrated by his lamented death, which imposes on the board the melancholy office of recognizing its obligation in the person of his surviving father. The Board intimates to the Society, that the progress of any colony it may establish, will be precarious and unsteady, if it be not nourished by the resources, and countenanced by the authority of the Federal Government. They further say, that the President of the United States awaits it is believed, the sanction of Congress to fulfil the request of the Assembly of Virginia, to obtain a territory in Africa, to colonize her free people of colour, and such slaves as their masters may emancipate. The memorial from the Society to Congress, gave rise to a favourable report from the select committee to whom it was referred. The object of the memorial they say will facilitate the execution of the law prohibiting the importation of slaves. The Managers notice the law of 1807, which expressly empowers the President of the United States, *shall he deem it expedient*, to instruct and direct the commanders of the public armed vessels, to seize and bring into any port of the United States, all ships and vessels thereof, whenever contravening the provisions of the act; and subjects the vessels to condemnation as prizes taken from an enemy in open war, and their commanders to exemplary punishment. The Managers, however, express their conviction of the inefficacy of the present laws against this abominable traffic, and are firmly persuaded that its entire abolition is essential to the leading objects of the American Colonization Society, in which so many of the best interests of the United States are concerned, and those of mankind in general.

(*To be Concluded.*)

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COMMUNICATED FOR THE HERALD.

*A Narrative of the State of Religion within the bounds of the Synod of New York and New Jersey, during the last year.*

Nothing of a very marked character, either for or against the general interests of the Redeemer's kingdom appears to have occurred during the past year, within the bounds of this Synod. There exists much occasion of praise to the Great Head of the Church, that the memorials of his mercy and faithfulness have not ceased, and the effusions of his Holy Spirit been entirely suspend-

\* The Missionary Agents of the Board were Messrs. Samuel J. Mills and Ebenezer Burgess. Mr. Mills died on his passage home, after having accomplished, in connexion with Mr. Burgess, the object of his Mission.

ed. But the history of the year is interspersed with many signals of the divine displeasure, and with more examples of human delinquency. Chequered indeed are the annals of the church militant; and such they will remain, while indwelling sin and a hostile world, combined with the vigilance of our "adversary, the Devil," oppose the progress of truth and holiness—Such they will remain, till the entire commonwealth of God's redeemed Israel shall become in their nature, what they now "are" in their privileges, "complete in Him, who is the head of all principality and power."

The details which have been submitted to Synod, and of which this report is intended to comprise an abstract, do generally agree in their prominent representations. Among the most gloomy and deplorable of the narrations, the Synod would particularize the vices of profaneness, sabbath-breaking, intemperance, gambling and horse-racing, together with kindred and consequent evils, as maintaining a real if not an increased existence, especially in some districts within their bounds: "for which things' sake, the wrath of God cometh on the children of disobedience." Many live, as if it were ascertained that man is neither an accountable nor an immortal creature; as if "the terrors of the Lord," the truths of his revealed will, and the unspeakable consolations of his grace, were utterly to be contemned; as if, in a deliberate estimate of the worth of this world, in comparison with an inheritance in the next, they had fully adjudged the precedence to the former; as if they had desperately rejoined to the interrogatory of Christ, "what is a man profited, if he shall gain the whole world and lose his own soul," that the safety of the soul was an inconsiderable object, and the transitory possession of this world's riches was, beyond controversy, the supreme good—the glory and restoration of the nature of man.

Nor is this monstrous infatuation confined to "them that are without." Within the precincts of the church visible, enough and too much is conspicuous, from which the conclusion is authorized of the wide discrimination ever to be made between those who "name the name of Christ," and those who "depart from iniquity," between professors, and possessors of the blood-bought blessings of "the New Covenant," between the church visible and the church invisible. "For many walk, of whom we have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, and whose glory is in their shame, who mind earthly things." Some distressing instances of apostacy from the faith and order of the gospel, and of the salutary interposal of the discipline of Christ's house, have been reported; while many, still wearing the badge of christian discipleship, seem to manifest a graceless subjection to the maxims, the modes, and the tyranny of "this present evil world." "These are spots in your feasts of charity, when they

feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever."

But this mournful description, thanks be to God, does not include the whole that has been given, nor *characterize* the professing people of the Redeemer. The Great Captain of our salvation, who was made "perfect through sufferings," appears, in the sovereign dispensations of his throne, to be "bringing many sons into glory ;" and, in the execution of his thrice glorious purposes, to be gradually peopling the mansions of heaven with sinners redeemed by his blood, sanctified by his spirit, and triumphant in his salvation.

It is the designation of the people of God, that they are positively "zealous of good works :;" and this character they have exhibited some effectual anxiety to redeem, from the calumnies of the "accuser of the brethren." God has opened the hearts of christians practically "to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive." Many are beginning to apprehend the fact, that wealth communicated, from right motives, and to laudable ends, is twice possessed, and will be infinitely remunerated "at the resurrection of the just ;" and so have devoted much of their substance, together with their time, their talents, and their prayers, to plans of beneficence, in subserviency to the glory of Christ. These have experienced the luxury of doing good.

Benevolent institutions have been supported and multiplied. Missionary and Tract Societies, Societies for the education of poor and pious youth for the gospel ministry, Sabbath Schools, the recitations of Bible classes in most of our congregations, catachetical instructions and prayer meetings, with other similar designs of communicative goodness, have been prosecuted with an avidity and success which promise much future and increasing usefulness to the souls of men. The monthly concert for prayer, has been generally hailed and crowded at its return ; while some lamentable exceptions do nevertheless exist, where the attractive, magnificent, and heaven-born design, of this intercessory union of the church in the four quarters of the globe, seems to have been little understood, and less appreciated by the vast plurality of persons. Brethren, "let us not be weary of well doing, for in due season we shall reap, if we faint not."

The word and ordinances of the gospel have been dispensed in most of our churches regularly, and we hope with purity and faithfulness. Public worship, and the means of grace, have been well attended in most places, and in some God hath clothed them with an energy not their own, in making them "the wisdom of God, and the power of God unto salvation." Sensations of joy have thrilled through the bosoms of the Angelic hosts at the



glorious intelligence of sinners exercising that "godly sorrow which worketh repentance unto" life. Some mercy drops have silently distilled upon several congregations, which have been "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing even life for ever more:" and though these instances of conversion to the love, and "the acknowledging of the truth, have been *by no means* so numerous as in years past, yet many have been hopefully born of God, and constituted "heirs together of the grace of life." But it may scarcely be said that no revival of religion has occurred through the year. In the congregations of Pleasant Valley, in the bounds of the Presbytery of Hudson, in the Seventh Presbyterian Church in the city of New York, in the First Church, Newark, at Westfield and other places within the bounds of the Presbytery of Jersey, the Synod rejoice to learn that there have appeared some unusual and happy tokens of a special work of grace, and that the fruits of this influence have considerably enlarged our churches. In the county of Morris, three churches have been planted through the instrumentality of missionary exertions, and about one hundred members have been admitted to sealing ordinances from the world. Three churches have also been organized in the county of Sussex.

The Synod notice with pleasure that divine providence continues to smile on the Theological Seminary at Princeton. Sixty-seven students, destined to convey the glad tidings of the gospel to different sections of our country, have been at once under its care during the past year. They have however to regret, that their limited funds have precluded the reception of several applicants for admission.

The Synod would gratefully recount the fostering mercies of providence upon that institution of their own efforts and prayers, the African School. Since the last report, four additional pupils have been admitted, making seven in all, whose deportment and proficiency have been such in the main as to warrant the past expenditures of their patrons, and animate them to present hope and perseverance in this cause of christian philanthropy; in the consummation of which, according to the tenor of prophecy, the destinies of Africa are to be elevated, and her sons introduced to the dignities and heirship of the children of God. May the voice of the providence and spirit of Jehovah soon issue an edict for their general enlargement! Saying to that degraded and injured people, in view of their bondage, political and spiritual,

"Thy chains are broken, Africa! be free"—

The Synod would, however, announce to the churches, and to the community, that the continued liberalities of the christian public are, under God, the sole source of revenue and existence to this offspring of prayer, and seminary of promise. May it be a perpetuated blessing to the world!



In the conclusion, the Synod deem it their duty to recognize the judicial visitations of Heaven. God hath dispensed, to his sinning creatures, suffering and death, in an extraordinary degree, in many impressive forms, and in various regions throughout our bounds. Pecuniary embarrassments have augmented their pressure upon all classes of society. Drought has disappointed the hopes and diminished the rewards of the husbandman, and pestilence hath prematurely numbered many with the dead. In the city of N. York more peculiarly, but not exclusively, this sore judgment of Almighty God has partially prevailed. A malignant disease, the herald of God's righteous indignation, has recently made its menacing and destructive appearance in that metropolis. And while all must acknowledge the fact of the sins which occasioned this rebuke and the desert that would have retained and widened its desolations, let us all render thanks to the "Lord of heaven and earth," that its ravages were so mercifully stayed; and let us pray, while his judgments continually impend, and are so frequently commissioned for our chastisement, that their procuring causes may be done away, and "the inhabitants learn righteousness" from the experience of their power.

On the whole, Brethren, let us be properly affected with the review of the past, and in prospect of the future. Let us consecrate anew all that we have and are to the "reasonable service" of him "who died for us and rose again." Let us cultivate an enlightened sense of our dependence and of our obligations to him "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Brethren, "the grace of our Lord Jesus Christ be with you all. Amen."

WM. A. M'DOWELL, *Stated Clerk.*

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#### MARINERS' CHURCH.

On the 14th inst. the ceremonies connected with laying the foundation of the Mariners' Church in Roosevelt-street, were performed before a large concourse of people. The exercise consisted of an introductory prayer by the Rev. T. Mason—an address by the Rev. Dr. Romeyn, and a concluding prayer by the Rev. Mr. Strong.

It was pleasing to notice among those present, a large number of seamen and several of our most respectable commanders. It will be gratifying to those who have felt an interest in this establishment, to learn, that the foundation is already laid, and that arrangements are made for the immediate erection of the walls and the speedy completion of the building. The managers of the Society, yielding to the urgent necessity of providing larger accommodations for this interesting congregation, have resorted to the expedient of a loan to enable them to complete the building, and they have still to rely on large contributions from the friends of the Institution, to enable them to cancel the debt.

It is now ascertained that seamen value the privilege of a regular attendance on public worship, as highly as any class of men. Their crowded attendance—their sober deportment at church—their respectful and grateful mention of the subject—all prove that their religious and moral improvement will not be lost.

It is pleasant to reflect that at last the moral condition of these meritorious citizens has called forth the attention of those who have so long benefitted by their services, and that when returning from their toils and hazards, they can make their offerings in their own Temple to the God of Heaven, whose mercies they so often experience, and whose wonders they so often witness in the mighty deep.

